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aluded to in that verse, on which Christ's Church is built, is the profession of faith in Christ, unclogged by any sectarian tenets, and such as every Protestant accepts; and it is, at least, insinuated, that the Church there referred to embraces "all who profess the faith of Christ." If so, why do bishops and Popes allow, day after day, to be made of this text, to their own exaltation, which they should know, if they would refer to the original archives of their doctrine, is a direct contradiction of their Church's teaching?

FONTIUM PETITOR.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—Having observed the kind manner in which you answer all communications like the following, I feel no hesitation in sending you this, hoping to find an answer in the columns of your CATHOLIC LAYMAN.

I remain, sir, your humble servant,

J. C.

Into what place did the soul of our Saviour descend immediately after death? David, speaking of Christ, says, "Thou wilt not leave my soul in hell;" and St. Peter, referring to this says, "whom God hath raised up, having loosed the sorrows of hell," as it was impossible that he should be held by it." The Creed and the 3rd Article of the Church of England also says, "He descended into hell." Is this understood as the hell of the damned? if so, where did the thief on the cross go, as Christ promised him he should be with him that day in paradise? If there is a third place called Hades, what souls are supposed to be there, or for what purpose? and if Christ went to a place where there were sorrows, what is the meaning of the words, "it is finished?"

A NOVICE.

We are happy to be able to answer our correspondent's question. He has been misled by the Douay translation, in the meaning of the passage which he quotes from St. Peter—"Whom God hath raised up, having loosed the sorrows of hell."—Acts ii. 24. The translation in the authorized version is the correct one—"having loosed the pains of death." The Greek is, *λυσας τας οδυνας τον θαυματον*. The words of the Psalm, quoted by St. Peter, in verses 27 and 31 are—*εις αδον*. No scholar will pretend to say that the word *θαυματον*, in verse 24, and the word *αδον* in verses 27 and 31, should all be translated "hell," as in the Douay Bible. The Douay translation had some excuse, because they professed only to translate the Latin Bible, which has the word "inferns" in all these places; but it was the Greek, and not the Latin, that was written by the inspired Evangelist St. Luke. The note in the Douay Bible on verse 34 goes far to correct this mistake, for it thus explains—"having loosed the sorrows of hell"—viz., "having overcome the grievous pains of death, and all the power of hell." In former editions of the Douay Bible, the note on verse 27 stood thus—"As his soul suffered no pains in hell, so neither did his body take any corruption in the grave." Therefore it is clear that no question arises out of verse 24, or, as we believe, out of any other passage of Scripture, concerning Christ having gone "to a place where there were sorrows;" and there is no reason to doubt that the words "it is finished," did mean that the whole of what Christ had to suffer for the redemption of man was *finished* by his death on the cross.

In reference to the words which David spoke of Christ, "Thou wilt not leave my soul in hell," our correspondent asks—"In what place did the soul of our Saviour descend immediately after death?" To this we answer, that the Greek word is "Hades;" and we learn from it no more than that word properly expresses. We must always keep in mind, in considering such questions, what St. Augustine observes—"The name of hell is variously put in Scripture, and is in many meanings, according as the sense of the things which are treated of doth require." The proper meaning of the Greek word is "the place which is *unseen*." The fathers often use it in this general sense for the world of spirits; that world which we cannot see. Thus Andreas Cæsariensis—"Death is the separation of the soul and body; but Hades is a place to us invisible, or unseen and unknown, which receiveth our souls when they depart from hence."

We have not room for many more proofs, but there is one passage so appropriate that our correspondent may like to see it. St. Gregory Nyssen has recorded a conversation between him and Macrina, the sister of St. Basil, in which Gregory says—"Where is that name of Hades so much spoken of—which is so much treated of in our common conversation—so much in the writings both of the heathen and our own—into which all men think that the souls are translated from hence as into a certain receptacle?" To which Macrina replies—"It appeareth that thou hast not given much heed to my speech, for when I spake of the translation of the soul from that which is seen, unto that which is invisible, I thought I had left nothing behind to be required of Hades. Neither doth that name, wherein souls are said to be, seem to signify any other thing, either in profane writers, or in the Holy Scriptures, save only a removing into that which is invisible and *unseen*."—Greg. Nyssen, in *Macrinis*, oper. Tom. 3, p. 209. We believe this to be a perfectly correct explanation of the word. We are

sure it does not necessarily express the hell of the damned. Our Saviour said to the thief on the cross—"This day shalt thou be with me in paradise." That paradise belongs to the unseen world, and is fitly called "Hades."

It may interest our correspondent and our readers to show them a more profitable view of Christ's going to Hades than controversy commonly suggests. There were numerous heretics in old times, who denied that Christ had a human soul. They said that the Son of God took the body of man, but not the soul of a man. If that were so, then Christ could not have experienced himself the temptations or the spiritual trials of man; for neither God, nor the human body is capable of feeling those trials. This denial of Christ being *perfect man*, "of a reasonable soul, and human flesh subsisting," as well as perfect God, totally destroyed all foundation for the belief in our Saviour's *feeling* for us. St. Paul shows us the importance of this doctrine for our comfort and support, when he says—"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered, being tempted, he is able to succour them that are tempted."—Hebrews ii. 17. 18. What a comfort to be able to say, in all our spiritual trials, as well as all our bodily infirmities, "I know that my Saviour can feel for this, for he felt it all himself!" But the heresy we speak of took away this comfort, for if the man Christ Jesus had not a human soul, he could never have felt the temptations or the trials of the soul. Of course temptation never led him to sin, but he felt what temptation is; but his soul alone could feel this. Against this heresy the Fathers always argued from this text—"Thou wilt not leave my soul in hell." If Christ went to the place of departed souls, it must have been his soul that went there. Christ is therefore perfect man—"In all things made like unto his brethren." We know then that he can *feel* for our spiritual trials, and that he knows how to succour them. May we learn practically this lesson from his departure to Hades, and it will be more to our real comfort than all our vain inquiries and guesses about the exact particulars of the place he went to.

Notes and Queries.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I am anxious to learn by whom the celibacy of the clergy was ordained. Was it by Christ, or by his Apostles, or the Church in after times? Is it the law of God or of men? And what does the Church of Rome say in answer to this question?

I have asked several persons likely to know, and some priests of the Church of Rome; and I cannot get a satisfactory answer. And without an answer to this question I cannot make up my mind on the subject. I have thought that you, perhaps, may be able to give me an answer.

Yours, &c.,

AN INQUIRER.

If some of our Roman Catholic correspondents will give us an answer, as to what their Church holds on this subject, we shall be happy to publish it in our next number.

FARM OPERATIONS FOR FEBRUARY.

(From the Irish Farmers' Gazette.)

**Wheat Sowing.**—From the extreme wetness of the past season wheat sowing will, in all probability, form the principal operation of this month in the wheat-growing districts. Such lands as have been prepared for sowing wheat some months since, and have remained unsown from the wetness of the season, will now require the additional preparation of a good harrowing, as soon as it is dry enough, and will be most appropriately sown under the plough, giving about a three-inch furrow. If the land be at all inclined to wet, it will be best to plough it in ridges; but if sufficiently dry, may be ploughed into wide sets: or if intended for laying down with grass and clover seeds, may be ribbed up at 18 inch intervals, sown broadcast, and then harrowed down lengthways with a short-tined harrow. In harrowing the land to be sown under the plough, no more should be harrowed than can be sown and ploughed in the same day, lest rain should come on, when the land would not dry so soon after as if it remained rough. The same rule applies to land to be ribbed, as no more should be harrowed than can be ribbed in a day. We lately gave some general hints as to the kinds most suitable for sowing at this season, to which we may add, that the better the land is prepared the less the quantity of seed that will be necessary, as the depth of cover will be more equal and regular; whereas, when the land is roughly and slovenly prepared, a greater quantity of seed will be required, from the quantity likely to be covered so deep as to preclude any chance of its vegetating. The weight per acre, also, must be regulated by the size of the grain, as it will take more of a large-sized grain than a small-sized one, the smaller, provided it be well formed, plump, and sound, making the best

according to its variety. Wheat, when sown early in the season, may be sown thin in kind, rich soils, as it stools or tillers abundantly and evenly; but as the season advances the quantity of seed should be increased, to prevent tillering, which would then, if encouraged, be unequal in time and growth, and ripen unevenly, some heads being ripe, while others from the same stool would be green. Line from 30 to 40 barrels, with salt from a half to one ton per Irish acre, or two to four cwt. guano, spread evenly and harrowed in along with the seed, if there should be a doubt of the land being sufficiently rich, will materially assist in producing a good crop, and bring it early to maturity.

**Beans** should be sown as early as possible in the month, provided the land has been previously well prepared and manured. Drilling at from 2½ to 3 feet intervals, the seed being dropped 4 inches apart, is much the best practice, as it gives sufficient room for horse and hand hoeing. If the land has not been manured in the autumn, a speedy mode of getting in the crop may be put in operation by putting out the manure in equidistant heaps and rows; and as the land is ploughed drop the beans in every third furrow, covering them with the dung: or the dung may be put in first, and the beans on top; the next furrow covers all; the rows will then stand at about 27 inches apart. Beans may also be sown broadcast in well-manured and well-prepared land, and harrowed in. The produce is generally excellent; but the land should be clean, as there will be no opportunity for cleaning it while occupied by the crop. The Russia bean is hardy and productive; but the following kinds may be relied on for sowing at this season:—The Heligoland, tick, or Egyptian, for cattle; and the early Mazagan, or long pod, for human use. It will take from 3½ to 4 bushels, according to size, to sow an Irish acre broadcast, or 2 bushels sown in drills. A strong, deep loam is best for beans; and if well manured they make an excellent preparatory crop for wheat.

**Peas**, if required early, may be sown now; but if not, it may be profitably put off till the end of the month. This crop succeeds best on a lighter and drier soil than beans; and, unless the land be very poor, there is no manure required, as, if rich, the crop runs too much to haulm, and will be tardy in podding, and late in ripening. They may be sown broadcast, or in drills, at 15 to 18 inch intervals, to allow of hoeing in the early part of the season; but they soon cover the ground, which precludes the possibility of going through them. A few beans may be appropriately mixed with the seed; they serve to support the peas, and keep them off the ground, and when thrashed the beans are easily separated from the peas by a suitable riddle.

**Oats**.—Black oats may be sown about the middle of the month; but the white varieties are best sown about the beginning of next month.

**Parsnips** may be sown any time during the month, in previously well-prepared, rich, and deep soils. The land intended for this crop should have been deeply tilled, cleaned, and well manured in the autumn; but if the manuring be put off till the spring, the manure to be applied then should be well decomposed, and intimately mixed with the soil. Sow in drills 28 inches apart, the plants to be afterwards thinned out, that they may not stand nearer than nine inches apart. The varieties most generally sown are the common and the Jersey hollow-crowned. We saw a variety shown, a few years back, at the Royal Horticultural Society's show, called the turnip-rooted, which seemed very well adapted for shallow soils; but we have lost sight of it for some time. Though parsnips may be sown now with great advantage, we do not recommend the general crop to be sown, but a limited portion. The sowing of the general crop will be best made early next month.

**Fattening Pigs** should be well and sufficiently supplied with steamed or boiled turnips, mangels, sugar-beet, parsnips, or carrots. They will thrive on all the above roots, either raw or boiled, except the turnips, which should be cooked; but to produce good pork and bacon, they should also get bean, pea, barley, or oaten meal with the roots. Their troughs should be cleaned out as soon as done feeding, and the refuse given the young and store pigs. All should have free access to fresh water.

**Fattening Calves and House-fed Lambs** require great care and attention, and should have abundance of good cows' milk, with good, dry, and warm lodging and clean beds. To prevent the milk coagulating in the stomach, they should have some chalk and common salt beat up and kneaded together, let to dry, and laid in lumps in their troughs.

**Offals and Ends.**—Proceed with the draining and subsoiling in hands, to completion, as preparation for, and getting in the crops will now require undivided attention. Look to the mouths of the drains, and clear away all stoppages, and remedy and repair all defects. Increase your manure and compost-heaps by every means within your power; purchase and carry home the quantity of artificial manures necessary for the season, so as to have them in store when required. Turn over, mix, and pulverize compost-heaps. Keep the store stock well supplied with fresh-thrashed sound straw and turnips; and scour drains, ditches, and water-courses.